criticise the Ministers severely. They thought of mass demands as being the main weapon in the armoury of the "United Front" against Imperialism, while the Ministerialists tended to be timid of mass organisations other than the Congress itself, and to see opposition where it was not always intended. It is true that legislation affecting the Kisans was often of a mild character. But in the U.P,, Behar and Bengal the agrarian problem is most pressing. In Bengal there is no Congress Ministry. It is agreed that the conditions of the peasants in that province are deplorable. The Health Report for Bengal 1927-8 said "that the present peasantry of Bengal are in a very large proportion taking to a dietary on which rats could not live for more than five weeks."

But it is in Behar that activity and controversy have been most obvious. We have seen how the Zemindars put pressure on the Ministry; the Kisans were drastic in their demands. Their agitation has thrown up a remarkable leader in Swami Sahajanand. As his name suggests, he is a *sannyasi,* i.e. a man dedicated to religion and wearing the saffron robe, but he has become an uncompromising Socialist and spokesman for the peasants. I saw him at the last Congress, where he was not given any opportunity to speak except right at the beginning. He is a lean, shaven-headed man of about forty, excitable and eloquent. Even some of his friends criticise him for a tendency to quick temper and a certain lack of tact. In some ways he rather reminds me of an Indian John Ball; the priest of Kent who led the Peasants' Revolt would have much in common with this Indian man of God become Socialist.

In a speech at Patna he defended himself against the allegation that he was creating dissension and an atmosphere calculated to destroy the non-violence to which the Congress is committed. After saying that none but a lunatic would think of weakening the Congress at the present stage of